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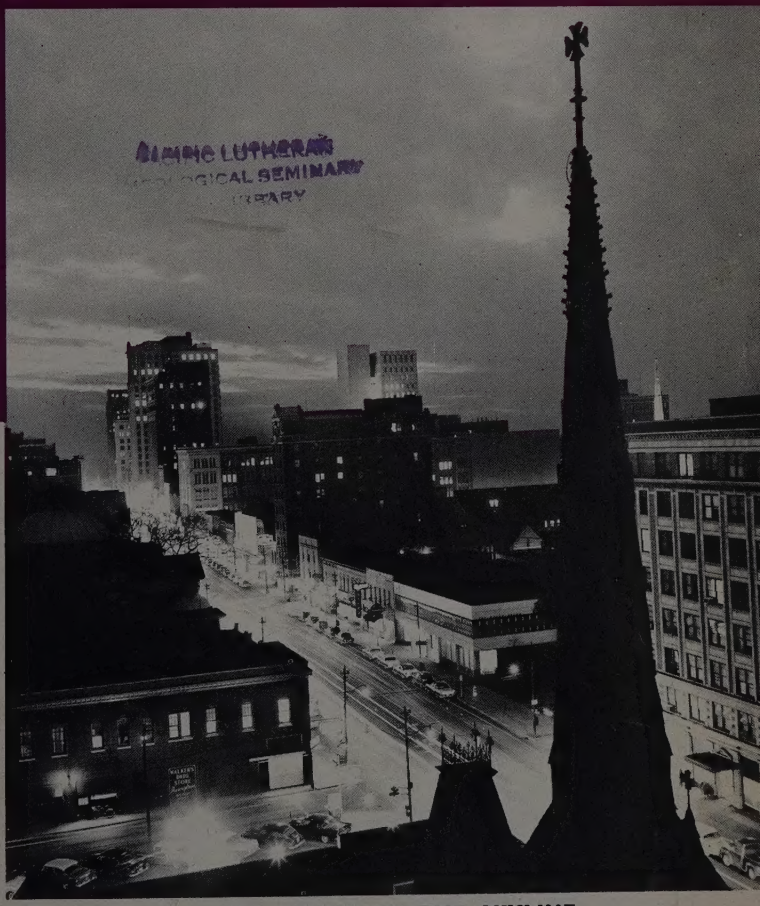

THE CROSS ON THE SKYLINE

It towers over Main Street of Charlotte, North Carolina

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WAS HE WRONG?

"SHOULD I have corrected him?" I was asking myself as I came downstairs. Sitting in the living room now I thought of what had just happened.

Putting a child to bed becomes a routine matter for a mother. Sometimes after a busy day it is just one more chore to be checked off the list. But each night the precious minutes of prayer are unequaled by anything else.

TONIGHT my three-year-old son had said his usual "Now I lay me down to sleep" followed by his list of people to bless. I have always stressed the importance of remembering to *thank* God, so often he will add some special "thank you." But tonight something entirely different came forth.

"Thank you for God," he prayed.

In true parental fashion I immediately corrected him explaining that we don't say thanks to God for God.

"But I want to say that," he said.

Now AS I sat there recalling his frank reply, I realized I was wrong. Our grammar may be more correct; our language may be more fluent; we might say, "Thank you God, for one such as you, a heavenly Father who provides for our welfare, guides us aright, strengthens us in time of need, comforts us in sorrow, etc., etc." But is our prayer any better? And how often do we remember to thank God just for himself?

That night my prayers had an added thank-you . . . for God and for the wisdom of a small child.

—RUTH W. MAURER

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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COVER PICTURE. Since 1885 cross of St. Mark's Church has towered over North Carolina's largest city. Congregation now observing centennial will soon move to new site. See page 43.

THE CHURCH IN THE NEWS

Easter

A note of triumph resounded from coast to coast as Christians in the United States and Canada streamed to services March 29 in the chilly dawn of an early Easter Day.

Lutheran leaders played a prominent part in observances throughout the country. New York's Radio City Music Hall was thronged by an early-morning congregation which heard Dr. Robert D. Hershey, pastor of Holy Trinity Church. At the Navy Yard in Bayonne, N. J., preacher for the dawn service was Dr. Alfred L. Beck, president of the New York and New England Synod, a pinch hitter for United Lutheran President Dr. Franklin Clark Fry, who is continuing to recuperate from a kidney ailment.

Philadelphia's busy crossroads at Roosevelt Boulevard and Broad Street was scene of the 25th annual dawn service sponsored by Messiah Church, with Dr. Ross Stover preaching. As the sun's rays streamed westward, the pattern repeated, Christians crowding churches and joining in community worship to celebrate the world's greatest event.

"Sayings of Jesus" found

An ancient manuscript found in Egypt in 1946 and containing some previously unknown sayings attributed to Jesus was described as of major importance in a lecture at Union Seminary, New York, on March 18 by Dr. Oscar Cullmann. The French Lutheran theologian, who is a guest professor at the seminary, called the manuscript "comparable in importance to the Dead Sea Scrolls and of even greater significance to students of the New Testament."

Identified as the "Gospel of Thomas," the Coptic text dates from the third or fourth century, Dr. Cullmann said, but it "surely goes back to Greek originals which are much older—some parts probably from the first half of the second century." In the document "114 sayings of Jesus are simply strung one after another with no more connection than the simple formula, 'Jesus said,'" Dr. Cull-

New Words of Jesus?

QUOTED by Dr. Cullmann from the newly found text of the "Gospel of Thomas" were these:

JESUS SAID, If those who lead you say to you, Behold, the kingdom is in heaven, then the birds of heaven will precede you. If they say to you that it is in the sea, then the fish will precede you. But the kingdom is within you and outside you.

JESUS SAID, Woe to them, the Pharisees, for they are like a dog lying in the manger of the cattle, for he neither eats, nor does he let the cattle eat.

JESUS SAID, Split a piece of wood—I am there; lift the stone and you will find me there.

HIS DISCIPLES said to him, Is circumcision useful or not? He said to them, If it had been useful, their father would have begotten them circumcised from their mother on; but the true circumcision in spirit alone is completely advantageous.

EASTER SUNRISE SERVICE IN PHILADELPHIA
Dr. Ross Stover leads worship outside Messiah Church

mann explained. "Until now we have known only fourteen of these sayings." Others were quoted in somewhat different form in the biblical gospels or in writings of early church leaders, he said.

Warns against sensationalism

The Lutheran theologian warned against "sensationalism" in dealing with the new find. The manuscript is one of many Coptic books discovered in old tombs cut into limestone cliffs in upper Egypt, about 60 miles from Luxor, he said. Most of the originals are in the Coptic Museum in Cairo and photographs of the texts have just become available for scholars outside Egypt to study.

The manuscript is one of a "great number" of "apocryphal gospels" which cannot be "put on the same level as our four canonic gospels," Dr. Cullmann pointed out. Its importance lies in the fact that some sayings of Jesus included in it "could be as old as the material in the canonic gospels" and that they contribute toward "enriching and furthering our understanding" of the accepted gospels, he said.

Now that the discovery has been announced, "it is expected that there will be a whole flood of writings," Dr. Cullmann remarked. "It will perhaps be even worse than was the case with the Dead Sea Scrolls!" He added, however, that he is currently preparing an explanation of the sayings of Jesus included in the new book in order to relate them to the "interpretation of our canonic gospels."

Congressman irked at rebuff

Roman Catholic Rep. Victor L. Anfuso (D.-N.Y.) had introduced a resolution to declare it the "sense of Congress" that the United States should establish diplomatic relations with the Vatican. The resolution was referred to the House Foreign Affairs Committee, which consulted with the State Department.

Assistant Secretary of State William B. Macomber, Jr., told the committee that the matter "was not under review"

and that the State Department "does not believe that the issue should be raised now." He said there was "no indication from the State of Vatican City of its interest in establishing diplomatic relations." Sen. John F. Kennedy (D.-Mass.), a Roman Catholic who has been mentioned as a possible 1960 presidential candidate, declared in February that he was "flatly opposed" to sending a U.S. ambassador to Rome because of the "divisive effect" such an action would have in the U.S.

Mr. Anfuso had no such reticence. He made public the confidential State Department report and demanded open hearings on the issue. "It is inconceivable that you should accept the State Department's unreasoned report and not place my resolution on the calendar for a hearing," he wrote to Rep. Thomas E. Morgan, chairman of the House committee.

Protestant spokesmen in Washington said such hearings would "stir adverse reaction" since Americans would not "accept such official favoritism to the Roman Catholic Church."

Dictator threatens priests

Under the tight dictatorship of Premier Antonio Salazar, Portugal had simmered for 31 years of drab poverty. The Roman Catholic Church, the only tolerated religion, had supported the regime. Since 1940 a Vatican concordat had made church and state official allies.

First rumblings of unrest came last year, when Bishop Antonia Gomez of Oporto publicly criticized the government for failure to deal with widespread poverty, called attention to the plight of "ragged, underfed children" and urged that workers have the right to strike. "The corporate state has turned out to be a means of despoiling the worker. Rags and tatters, hunger and misery are widespread in Portugal," he said.

As some Roman Catholics planned to organize a Christian Democratic Party in opposition to Dr. Salazar's "New State," the aging dictator lashed out sharply. He implied that Communists were allied with the critics of his regime and warned that further opposition would compel him to "lay down the limits" to which the church would have to conform.

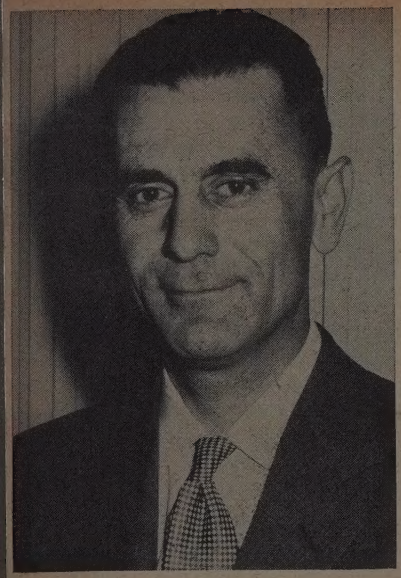
Portugal's Roman Catholic hierarchy speedily agreed, issued a pastoral letter instructing priests to stay out of politics. All Roman Catholics should obey the public authorities in conformity with the Christian spirit, the letter said. It added that laymen could engage in personal political activities "which do not come under the church's jurisdiction."

Poland makes same charge

Political ideas of Dictator Salazar and of Poland's Communist government might be poles apart, but the Red government echoed the Portuguese charge. "Reactionary Roman Catholic clergy" were trying to undermine the Polish regime, Interior Minister Wladyslaw Wicha told a workers' congress in Warsaw.

"Western espionage centers" were helping Polish priests destroy confidence in the Communist program, the official charged. The priests had held illegal meetings and had broken state laws "more than 600 times" during 1958, he said. The "laws" broken were specified as those prohibiting construction of religious buildings, publishing of newspapers and magazines, and forming new associations.

Premier Wladyslaw Gomulka also showed unrest, demanding in a speech to the same assembly that the "church hierarchy" stop "provoking the govern-



WELFARE EXECUTIVE
Dr. Henry J. Whiting

ment by interfering in political matters." Without mentioning specific incidents, he said the church was "meddling" in political matters in violation of state laws and regulations. The Roman Catholic Church must "confine itself solely to matters of faith and religious worship," he insisted.

A widely publicized trial in Warsaw last month resulted in a two-year prison sentence for the Rev. Marian Pirozynski, editor of a monthly magazine for Roman Catholic priests. He was charged with violating state censorship and engaging in black market activities to get supplies of paper for his magazine. Nine other members of the magazine staff got shorter sentences.

Welfare plans called essential

Christians must help "promote the general welfare" through participation in public health and welfare programs wherever opportunity offers, the National Lutheran Council's Division of Welfare declared at its Minneapolis meeting last month.

"Healing and helping are an essential part of the church's life," the declaration said. It urged church members to aid in developing and administering "corporate helping services" in their communities. Dr. Henry J. Whiting, division executive, said the declaration had been endorsed by welfare agencies of all eight NLC bodies as "a common testimony to the truths which undergird our faith and practice."

Division among Lutherans was hit by the Rev. Luther O. Gjerde, director of the Minnesota Lutheran Welfare Society and vice president of the Lutheran Free Church. He termed it "shameful" that Lutherans "must confront suffering humanity with our dividedness." If a desperate person comes to a Lutheran agency for help, Mr. Gjerde said, "We must confront her with a cool question, born out of polished policy, which takes form in these words: 'What synod are you?' "

Publishers plan Denmark meeting

Lutheran publication houses of America and Europe will be represented at a meeting to be held in Copenhagen, Denmark, July 27-28 to discuss "common concerns and areas of possible co-operation," it was announced by Lutheran World Federation officials. It will be the first international publishers' gathering arranged by the LWF.

Among publications currently planned by the LWF are a comprehensive Lutheran encyclopedia which is being edited by Dr. Julius Bodensieck; a history of worldwide Lutheran co-operation which led to the formation of the LWF; a briefer book about the LWF; a history

of Lutheran foreign missions, and documentary works on intercommunion and church union.

American publishers will be represented at the meeting by the newly formed Committee on LWF Relations of the National Lutheran Editors' and Managers' Association. The committee consists of editorial and management representatives of four church publishing houses—the United Lutheran Publication House of Philadelphia (ULCA); Augsburg Publishing House of Minneapolis (ELC); Augustana Book Concern of Rock Island, Illinois; and Wartburg Press of Columbus, Ohio (ALC).

Religious gains debated

A "religious boom" and a "religious renaissance" are going on at the same time in America, Dr. C. Warren Hovland told a gathering at Corvallis, Oregon. The head of the religion and philosophy departments at Oregon State College said the "boom" is evidenced by the high church attendance and the popularity of books and movies that have religious themes.

Too often the "religiosity" produced by this movement is superficial and fails to "affect the ideas or conduct of most Americans in the decisive areas of everyday life," Dr. Hovland declared. At the same time, theologians are finding new ways to confront man's problems "comprehensively and creatively," he pointed out. Citing Dr. Paul Tillich of Harvard University as one of the most influential leaders of the "renaissance," he praised the Harvard theologian's ability to "correlate Christian symbols with modern psychiatry, modern painting and modern philosophy."

In Los Angeles, Dr. Ralph W. Sockman of New York told the 50th anniversary meeting of the city's Church Federation that "popularized religion" seems to be waning and that a "spiritual recession" is in the making. He urged a "crusade of self-discipline" among ministers and churches in order to "find some deeper experience and expressions of the Christian faith to call us back to the essentials of religion."

Turn off the TV, pastor urges

Parents should stay home more and develop family interests with their children, they were urged in three widely separated parts of the world this month.

In California, the Long Beach Unitarian Church called off a parent-education meeting, telling parents, "Perhaps the best way to learn how to be a good parent is to stay home and practice. That's what we're advocating. We ask all parents to stay home with their children the evening our meeting was scheduled and glory in family joy. Pop corn, read stories, play games, love one another more than usual."

A community Lenten service in Minneapolis heard Dr. Elmer S. Hjortland, Lutheran pastor of Oak Park, Illinois, suggest that families turn off television during the dinner hour so they can exchange ideas and enjoy conversation. He said he was more concerned about the effect of the breakdown of family life upon the nation's future than he was about communism or nuclear warfare.

Germany's "key children" were the concern of the Lutheran-Roman Catholic Placard Mission in Berlin. The term "key children" referred to those whose working mothers would tie a key around the neck of their children so they could enter their homes after school or nursery periods. One-fifth of West Germany's children are without their mothers during the daytime. Most women do not work because of genuine need, but in

HAPPY HAWAIIANS at United Christian Youth Movement seminar in Washington last month included Sue Shimokawa (left), Governor William F. Quinn (center), and Gloria Guillermo (second from right). With them are Kathy McElroy of Ohio (second from left), and Stuart Langton of Massachusetts (right), United Christian Youth Movement chairman

order that their families may enjoy more luxuries, the agencies charged.

Christians are Hawaiian minority

Congregationalist missionaries from New England introduced Christianity to the natives of the lush, tropical islands of Hawaii in 1820. Since then population growth and cultural changes have radically altered the religious makeup of what will soon be the 50th state of the United States.

Christians on the islands held thanksgiving services on March 13 as Congress approved Hawaii's admission into the union. Major interdenominational service took place in historic 130-year-old Kawaiahao Church, Honolulu, which stands across the street from Iolani Palace, former royal dwelling where the Hawaiian legislature now meets.

More than half of Hawaii's 640,000 people are of Japanese or Chinese origin. The predominant religion among them is Buddhism. Approximately 215,000 Christians are counted on the islands, with 155,000 reported as members of the Roman Catholic Church and 60,000 Protestants. Largest Protestant bodies are the Congregational, Mormon, Episcopal and Methodist churches. Hawaii's 1,240 Lutherans are organized into five congregations, all of which are members of the United Lutheran Church's Pacific Southwest Synod.

Mission change predicted

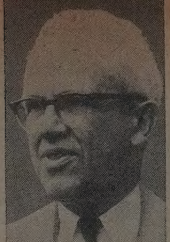
Christians from America who are sent overseas by business firms can bear a more effective witness to their faith than paid missionaries, Dr. Melvin A. Hammarberg told an Augustana Lutheran Church mission board in Minneapolis. Dr. Hammarberg is executive director of the board.

Engineers, industrialists, scientists, travelers, administrators and embassy personnel may prove to be the church's best "missionaries" in the future, he declared. Intensified racial and national spirit in many areas is threatening to end the traditional types of mission work, Dr. Hammarberg said.

And so forth

Southern Baptists had a record membership of 9,206,758 at the close of 1958. Sunday school enrollment in 31,498 congregations was 7,096,175.

Membership in the Methodist Church, largest single U.S. Protestant body, reached 9,691,916 in 1958. Figure does not include 1,470,697 baptized children not yet received into full membership.



WASHINGTON

By ROBERT VAN DEUSEN

WORKSHOP IN CITIZENSHIP

I SAW CONGRESS in session in Minnesota. Committee hearings were held. Bills were introduced, debated, amended, and passed. There were party caucuses, political maneuvering, heated arguments, amendments to amendments.

It happened at St. Olaf College, in staid, historic Northfield, during the second annual Political Emphasis Week. Last year the focus of interest was a mock session of the United Nations General Assembly. This year the scene shifted to Washington, D. C.

This was no flash-in-the-pan project. It represented a year of hard work, with plans beginning before the end of last school year. For months, scores of students were busy learning the facts, not only about how Congress functions, but about the issues which they have to face.

They spent hours in libraries, sent for materials, corresponded with Congressmen. Committees of the House were organized. Representatives of both political parties, and of farm, labor, and business groups testified at hearings. Students tackled the tough job of drafting bills and making them up in committee.

Sparkplug of this workshop in citizenship was faculty advisor James Klonoski, a political science professor. Thoughtful and creative, Dr. Klonoski has a flair for stimulating the students' interest and getting them to accept responsibility. The intellectual ferment which he generated spread so effectively that many of the hardest-working "Congressmen" were students who were not taking political science courses.

Mock sessions

HIGHLIGHT of Political Emphasis Week were the four mock sessions of the House of Representatives, each three to four hours long. Each of the student participants was assigned a party and a state, with the Republicans and Democrats seated at desks on opposite sides of the aisle.

The speaker of the House rivaled Rayburn in quiet dignity, knowledge of parliamentary rules, and command of the legislative situation. Bills were presented by committee chairmen and defended by committee members. Amendments from the floor were debated and acted on.

Student participants took their job seriously. Occasionally one would approach an adult advisor with: "How would a Republican from California feel about this amendment?" or "Would a Democrat from Maine be in favor of high price supports?"

THE HOUSE achieved a solid legislative record during its four sessions. Major bills were passed on foreign aid, farm policy, labor reform, civil rights, and federal aid to education. A bill to limit the jurisdiction of the Supreme Court was defeated.

I came back to Washington refreshed in spirit and with my confidence in the future of democracy strengthened. When a midwestern Lutheran college campus becomes a seedbed for intelligent two-party participation in the processes of government, something vital is happening. I wouldn't be surprised if a few years from now, one or more of these students would be elected to Congress.

Journey to Jerusalem

The ancient "city of peace" is still very much alive. Christians (a minority) come to Jerusalem churches for Easter worship

by ROBERT J. MARSHALL

JERUSALEM has been much in our thoughts these days. Not the Jerusalem of today, but the ancient walled town and the things that happened there. We visualize the palace courtyard . . . a cross beyond the city gate . . . a new-hewn tomb.

Eastertide pilgrims in 1959 may not easily follow the path Jesus took. But most of them visit the Church of the Holy Sepulcher, which is said to be on the site of our Lord's burial. Close by, a few steps over a flagstone street, is the Lutheran Church of the Redeemer.

From the tourist hotels in the newer city it is a roundabout way to this locale. For motorists the road leads through the Kedron Valley below the east wall and

Church of the Holy Sepulcher marks place of our Lord's burial

around to the gate on the south side. Once inside, one follows the west wall to a point near one of the towers of Herod.

Now one must walk. It is a zig-zag course over streets named "David" and "Christian" to the famous church situated on what many historians believe is the garden of the tomb. Some visitors are disappointed at its dilapidated condition. Eastern Orthodox and Roman Catholics share rights to the building.

Since an earthquake weakened the church in 1927, towering steel braces mar the outside walls. In the dingy interior a maze of scaffolding indicates emergency repairs for the sagging ceiling.

Through the one door that is still in use, a steady stream of visitors enters the Church of the Holy Sepulcher. Near the entrance all can climb the narrow steps to the chapels of Calvary, one for the Eastern Orthodox and another for Roman Catholics.

Sightseers go down again, and angle left to an octagonal structure under the great dome. Stooping to enter, two or three at a time, they dimly see slabs of marble arranged as an altar covering a stone bench on which Christ could have been laid. They do not stay long, for the air is heavy with candle smoke, and others are waiting their turn.

But no man can be sure that here, indeed, is the right spot. The records are scant and inconclusive. From these and recent research locating the ancient walls, it seems to be the most likely site.

For Protestants, however, the church scarcely serves as an encouragement to devotion. Fortunately it is but a few paces to the Lutheran church. Here they can worship in the evangelical manner.

At Easter, of course, worship is the important thing. The best-attended service is in Arabic, for the 500 Arab Lutherans served by Pastor Daud Haddad. There is also a German service conducted by Superintendent Joachim Weigelt, who oversees all the Lutheran churches and schools in Jordan.

A Scandinavian service is in charge of laymen, and a visiting American holds a service in English. Many of the wor-

Lutheran Tower in Jerusalem
Church of the Redeemer

Most of the members are Arabs

shipers are more or less permanent residents, representing foreign business firms or governments. Some serve the United Nations in military and diplomatic positions.

Conducting services is only part of the church's ministry, however. Each of the language groups needs pastoral visitation, education and service opportunities.

In this respect, Arabs and Germans are well provided for. Besides the ministry of the Arab pastor, there is a primary school for children aged up to 12, and plans are underway to open a secondary school. The German superintendent conducts classes for Christian women who have married Muslims. He sees need for more work among the American and Scandinavian groups.

THE LUTHERAN CHURCH does not work alone. English services are held every Sunday at St. George's Cathedral (Anglican), in the north section of the city where most of the shops and hotels are. Not far away, at a place called the Garden Tomb, a group of Brethren hold English services appealing to those who dislike liturgical worship.

Altar of the Church of the Redeemer

In the Old City, however, the Lutherans hold the only Protestant services. Not only is that convenient for much of the Arab population, but location near the Holy Sepulcher has advantages for tourists. The white stone building, built by a German kaiser on land given by a Turkish sultan, is imposing. The inside is clean and lofty. A monumental crucifix rises above a broad altar. Inscribed in German around the apse is "Jesus Christ, the same yesterday, today and forever."

English services are held twice monthly. with German on the other Sundays. An American fortunate enough to come on the right day begins to feel at home when he spots the red covers on the service books. The new *Service Book and Hymnal* arrived from Philadelphia last fall.

HOW A SINGLE service book for American Lutherans can help the church serve its people became clear recently when a young woman stopped at the door of the Church of the Redeemer after the English service. She had just come from Addis Ababa, Ethiopia, where the same book was being used by the American Lutheran Church mission.

Superintendent Weigelt arranged for the new hymnals through the Lutheran World Federation. Prior to that, some British Methodist hymnals were used. He wishes a fuller ministry in English could be developed, with a vicar to serve Americans not only in Jerusalem but also in the booming Jordan capital, Amman.

A German vicar holds services in

Amman twice a month, and helps teach in the primary school in Jerusalem. The superintendent also supervises Lutheran churches and schools in the Bethlehem area (*see* THE LUTHERAN, *Dec. 24, 1958*) and a young congregation in Ramallah, a few miles north of Jerusalem.

At Ramallah, Lutherans worship in a rented house, much like mission congregations in America. With partitions removed, the one-room building serves as sanctuary, Sunday school, and social hall. The pastor, Bassim Nijim, was graduated from Chicago Seminary five years ago and served a year's internship in Germany.

EVERYBODY in Jerusalem calls Superintendent Weigelt "the Probst." He has an interesting story. Educated at Breslau, Bielefeld, and Erlangen, he was in constant trouble with the Nazis as a pastor, and escaped a showdown by being drafted into military service. He has been in Jerusalem more than five years.

When the Probst arrived, Arab congregations were contributing enough to pay only for small items like candles and catechisms. Today they provide enough for the salaries of two pastors. At the beginning, 75 per cent of the budget

CONFIRMATION CLASS, ARAB LUTHERANS

PRIMARY SCHOOL, LUTHERAN CHURCH

came through the Department of World Missions of the LWF, with funds raised in part by Lutheran World Action in America. The percentage is being reduced gradually, releasing money for important tasks elsewhere.

Probst Weigelt has a vision of cooperation among Christians in this land where Christians are a tiny minority. As he preaches, he often hears the muezzin in the minaret of a nearby mosque, calling faithful Muslims to prayer. Converts are few, but the message of the gospel as proclaimed by the Lutheran church has influenced many who have not ventured to become communicants.

THE TOWER of the Church of the Redeemer is one of the most prominent in Arab Jerusalem. It is the one people climb to get a view of the whole city. You can see it from the outside, too. From the Mount of Olives to the east, the white Lutheran tower stands out from the jumble of buildings beyond the huge Dome of the Rock.

Though this is Jerusalem, do not look for the buried Christ here. The Lutheran church, in this place where Christianity began, bears witness to the risen Lord who died for all men.

new hat for Easter?

A blue bonnet may be part of God's purpose

By BETTY VAN GUILDER

I LOOKED with longing at the blue hat in the store window. It reminded me somehow of a hat I wore many years ago—on one of my first dates with a young man who is now my husband.

I'm a grown woman now—but girl enough still to want to buy a new spring hat. But the budget just wouldn't allow it. So, I walked dutifully past the shop and did the food marketing. Hours later, at home, I got out a several-seasons-old hat and proceeded to freshen and refurbish it—again.

WHEN GEORGE came home he seemed more tired than usual. He saw my efforts at doing over the hat, and an expression of tightness creased into a frown. "Still no new hat money, eh? Must be tough being married to a failure!"

That night I lay awake a long while, and thought about what George had sa' !. Was I being a little *too* unselfish and undemanding? Maybe if I skipped the pot roast and had macaroni one night and borrowed a bit from the rainy day fund, I could swing the hat.

My thoughts winged back to the *first* blue hat. It was the year I was fifteen, and I had few enough of new clothes in that depression-scarred year. But I had been able to baby-sit for some neighbors the day before, and now it was the Friday before Easter — Good Friday — and on my way home from church in the afternoon, I could buy a new hat!

It meant a great deal to me that year, because George had asked me to sit with him in church on Easter morning, and my heart skipped with all the romance its untried beat could know.

IT WAS our family custom to go to the three-hour service on Good Friday afternoon. We could attend any or all of seven separate services, and I always liked to spend the full three hours in church. It seemed a fitting thing to sit at the foot of the cross in commemoration of my Lord's suffering. I used to muse, as I sat there, that somehow he knew as he hung on the cross that his followers would one day spend each Good Friday with him.

That particular Good Friday, I didn't make it to the cross. I got as far as the

hat store, and told my mother and sister to go on without me—I'd come in at the second service. I just couldn't wait to buy the hat!

I tried on all the hats they had, and couldn't make up my mind. I went to another store, and another, wrapped up in the business of buying a hat. I was lost in the utterly feminine and giddiest of pleasures—shopping. Money in my purse, and all afternoon to spend it. Only after finding THE hat did I realize the time. Too late for even the last Good Friday service. Chastened, I walked to church, the new hat already somewhat jaded.

I LEARNED from that experience that personal adornment, just for itself, is not good—especially if the really important things of life must be sacrificed for it.

But now—had I come full circle to the opposite extreme—being not too frivolous, and spendthrift, but too staid, pinchpenny and even dowdy? Was I unconsciously still doing penance for that Good Friday shopping spree? Maybe George would prefer a pretty wife to a T-bone steak. Not always, but sometimes.

The thought came to me that I am his *heart*keeper as well as his housekeeper. Whatever of beauty, of delight, of joy and laughter a woman can give her husband—certainly God had these things in mind as well as baking and dusting, when he created a woman to be a helpmeet for the man.

NEXT DAY I went downtown and bought the hat. It's really lovely, and when I tried it on for George, his eyes were proud and approving.

And under my silly little hat some big thoughts were humming. How often do we deny ourselves some of life's loveliness because we *enjoy* self-denial? God is ready to heap gifts upon us, and how often we do not know how to receive.

He has said that he will give us anything we ask, and we persistently refuse to ask for anything but great and noble gifts. We are even afraid to ask for ourselves, but dutifully spend most of our prayer time for others—secretly hoping this will make a good impression.

Our Lord once explained our relationship clearly. He said he wanted us to be like little children. God, like earthly fathers, knows how to give good gifts to his children. Even blue hats are not beneath his notice.

For, like the soft sheen of a spring lawn, or the glint of a blackbird's wing in the summer sun, they are the little lovelinesses that together make up this wonderful, beautiful, God-encircled world.

FOR TOO MANY the designation Protestant means something negative. It can easily signify that one is against something. But originally to be a Protestant was to be a witness of a great faith and conviction. It derives from the primary meaning of the word *protestari* which means to make an affirmation, to express a conviction, to make an avowal of a faith, to witness to a great reality of truth.—CLIFFORD ANSGAR NELSON in *Notable Sermons from Protestant Pulpits.* Edited by Charles L. Wallis (Abingdon)

Hold thou thy cross before my closing eyes,
Shine through the gloom, and point me to the skies

BECAUSE HE LIVES, WE LIVE

A man was dying in the middle of the night, but the sunlight of a new day was already dawning

By HARALD PETERSEN

MYSTIC STILLNESS of night and death filled the hospital room where the only sound was the heavy breathing of the old man on the bed. His eyes were open but they did not see the three at his bedside —his wife, oldest daughter and her husband.

Were those eyes focused on some distant scene where the rest could not follow? Beyond the "unconsciousness" was there perhaps a "consciousness" of a world which only the eyes of faith can see? How can we prove that consciousness does not exist even when man is no longer conscious of the world in which he has lived?

Every few minutes a nurse would enter quietly, feel the old man's pulse, check his breathing, and leave again. Her coming and going in her white uniform gave the feeling that an angel was guarding the line dividing time and eternity.

BESIDE THE BED sat the faithful wife holding the hand which nearly forty years ago had been given to her as a pledge of love and fidelity until death did them part. All their years were gathered in this moment. If there had ever been any differences between them, they were forgotten. Their love for one another which had grown through the years had never been stronger than now.

Until death do us part. Could they ever part? Would his life not always be a part of her? Is the marriage union not more than flesh and blood? The mysticism of love—who can determine its beginning or its end?

IT WAS only two o'clock. It seemed as if those in the room had been waiting for hours for the greatest of all mysteries. The hospital had called them just after midnight and they had come promptly. The words had been simple, but they knew the meaning. "There has been a change, you had better come right away" . . . The breathing was becoming slower and more irregular.

Their pastor entered. They had called him soon after arriving at the hospital. The stillness in the room was not interrupted with his entrance.

Quietly he pressed the hand of each of the three at the bedside. Words were not necessary. They had known for weeks that this hour would come and they were no longer afraid. No words could ease the sorrow of those present.

You cannot camouflage death. The hour at hand was much too sacred to disturb it with mere words or rituals. The strength and comfort they needed now must come through God's own presence in their midst.

And so, softly and with feeling, the pastor prayed, "Lord, sanctify thou this hour for us with thine own presence so that we may all be embraced in thy love. Grant us the peace which only thou canst give. Heavenly Father, raise thou our loved one from his suffering and the burdens of this world into the glory and peace of thy kingdom."

Turning to the dying man, he pronounced the benediction, "The Lord bless you and keep you. The Lord make his face shine upon you, and be gracious unto you. The Lord lift up his countenance upon you and give you peace. Amen."

IT WAS THEN that the old man on the bed who—to all appearances—had seen and heard nothing for hours moved his lips in the "Amen." The well-known benediction had been caught and for one last time he gave his "Amen."

Again stillness filled the room. Even the breathing of the man on the bed could hardly be heard. Stillness contains a beauty and serenity of its own. Into this stillness came a peace and a holiness which filled the hearts of those who sat waiting for death.

It was as if when the door was opened into the home of God to admit a new soul, some of the light and warmth and peace from the other side entered into the sorrowing hearts within the room and filled them to overflowing. For a few brief minutes they were one with him who was crossing the line into the fullness of the life which so warmed them all at the moment.

THERE WERE a couple of short, quick breaths and all was still. The nurse who had stood holding the man's hand for several minutes now placed it tenderly under the cover and quietly announced, "It is all over." There was a faint choking sob from the widow. Gradually, the gulf widened between the world which so wondrously had broken through the gloom, and their world of sorrow.

Outside the night was cold but above them the stars were shining. Was it the world of the love-life and peace that was once more announcing to them that their loved one was there? The land of life and peace had slipped away from them but it had laid claim to one who was very dear to them all. For a few brief moments time had vanished and they had had a glimpse of eternity.

It was three o'clock.

THE CHURCH'S YEAR is more than simply an annual cycle of recurring festivals and fasts. Every day can be an Advent in which Christ comes anew to our hearts; an Epiphany in which he is manifested afresh; a Lent in which he suffers for our sins; an Easter in which he rises again; a Pentecost in which his spirit is poured out once more.

—EDWARD T. HORN, III, in *The Christian Year* (Muhlenberg Press)

The Lilies Have a History

The Easter lily came a long distance and experienced much hardship on its way

By BERTHA NEWHOFF

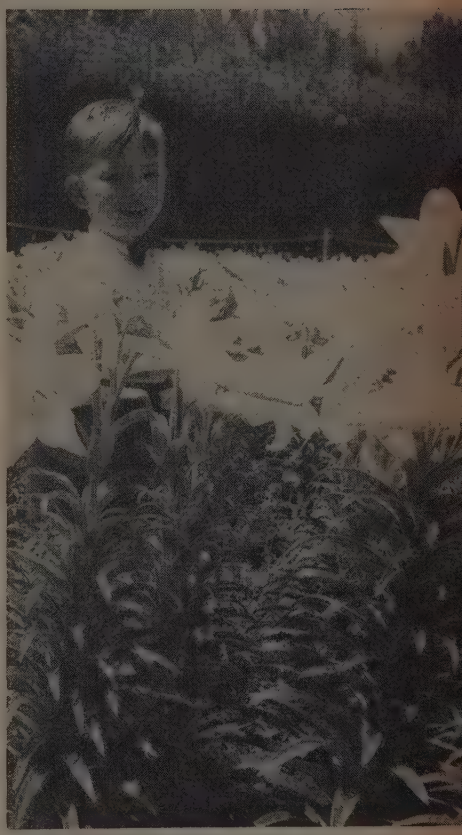
THE EASTER LILY in its white perfection has become the best known floral symbol in the western world. That it should be so is fitting, for its story is one of faith triumphant over adversity.

The English missionary and amateur botanist who found the flower growing wild on one of the southern islands of Japan collected some bulbs to take home. A South Atlantic storm blew the ship on which he sailed off course and into St. George's Harbor, Bermuda, for shelter and repairs. While the ship was in drydock the missionary—whose name is not remembered—visited the Rev. J. A. T. Roberts, rector of Smiths and Hamilton parish. As a thank-you token to his host he gave some of the lily bulbs.

THE CLIMATE of Bermuda with its mild temperature and gentle rains was similar to that of the island where the bulbs had developed. The missionary must have realized that they would flourish in the open there, while in England they would have to be hothouse flowers.

There is no record of Mr. Roberts' reaction to the lily bulbs. But if he was anything like present-day gardening enthusiasts he must have experienced wonder when he held those gift bulbs in his hand that fall of 1853. No other bulb has such a living look, such waxy whiteness or petaled loveliness.

The whole growth cycle is unusual, a spectacle to be watched. From the first



emergence of the pearly white points above the dark soil, through their greening and the revelation that they are leaves on a stalk, to the formation of buds and the final splendor of flowers, it is exciting. For Mr. Roberts the lilies bloomed first on the date for which they are now grown. Easter Sunday in 1854 was April 16, and the rectory garden had new beauty for all who passed by.

As THE LILY had come to Bermuda as a gift, it spread through the larger islands of the chain as a gift from one grower to another. From St. George's it went to St. David's, to Somerset and on. Everyone who saw the lilies wanted to grow some, and everyone who had bulbs was eager to share them. For twenty years they added to the beauty of those small islands, blooming in early spring.

As a gift the lily came eventually to the United States. General Russell Hastings, an American who had moved to Bermuda following the War Between the States, raised another member of the lily family for sale, the onion. He began adding a few lily bulbs to each sack of onions he shipped to the U.S., a present to the purchaser. Soon he had more onion orders than any of his competitors. Generously he told them about the bonus lilies. They, too, began adding lilies to their onions.

Bermuda had been for some years the truck garden of New York City. Potatoes, carrots, celery, and tomatoes, as well as onions, were shipped from the islands. Agricultural prosperity in Bermuda depended on this trade. Texas growers began producing onions, registered as Bermudas, and the United States protected them with such a high tariff on imported vegetables that Bermudians could no longer compete.

BEFORE BERMUDA'S vegetable market was destroyed, however, the Bermuda lily, descended from the missionary's bulbs, had been introduced to the trade by W. K. Harris, a Philadelphia florist. It was named *Lilium Harrisii*. Popular almost at once, thousands of orders for lily bulbs began going to Bermuda. Acres once given to onions were planted with lilies. *Lilium Harrisii* became the islands' most important cash crop.

In the last decade of the nineteenth century millions of bulbs were sold in many parts of the world. Wherever the flower was seen, a market was created. Bermuda's agriculture was more prosperous than it had been when food crops were sold. The lily had re-established the islands' economy.

Mosaic disease is a microscopic attacker, but deadly. When this plant disease struck the islands, it almost destroyed Bermuda's lilies. Flowers turned brown, stalks wilted, bulbs rotted. Bermuda growers were frantic. As if this destroyer were not enough to contend with, just at this time Japanese growers began selling their lily bulbs on world markets.

AMONG THOSE growers experimenting in an effort to find a new, resistant strain of lily was Howard Smith of St. David's Island. By 1919 he had accumulated hundreds of bulbs from some of which he hoped would come the new lily every Bermuda grower dreamed of. To overcome Japanese competition in a field they had once monopolized Bermudians had to have something better. A more beautiful lily, larger, stronger, might re-establish Bermuda's supremacy in marketing lily bulbs.

While he was away from home, however, most of Smith's experimental bulbs were stolen. Not only did they represent years of work which could not be duplicated, but they were also his hope for the future. Discouraged, careless, he planted the remaining bulbs in a field of native *Longiflorum* lilies.

In time his lilies bloomed, showing few of those characteristics of stamina and size he sought. Later that spring the wild lilies bloomed. Then some of Smith's lilies did the unexpected, bloomed a second time that season. A cross was made

Bermuda in blossomtime

between the wild and experimental lilies from which the longed-for new strain was developed.

Called *Lilium Howardii* for Mr. Smith, the new lily not only could withstand disease but it combined the hardiness of the native lily with the beauty of the cultivated, and it bloomed earlier than the *Harrisii*. This blooming date was a boon to growers who had found it hard to have lilies in flower when Easter comes in March.

In 1948 Mr. Smith was awarded the Order of the British Empire for his lily research and development. With further experiments a *Howardii* was evolved with a blooming cycle later than that of the others, perfect for Easters which come in mid-April.

The St. David's Island Easter lily, the most magnificent of all, is a more recent origination of Mr. Smith's. The texture of the flowers is like heavy satin and the blooms are a foot long and nine inches across at the widest. Not yet in sufficient supply for mass distribution, the St. David's may be the Easter lily of the future.

ONCE THE BULB was the most important part of the lily industry to the growers. When, however, American horticulturists joined the Japanese in marketing bulbs, Bermudians were overwhelmed. But not for long. Refrigeration made it possible for them to ship their lily blooms as cut flowers to such places as New York, Halifax, and London at Easter. Hundreds of thousands of cut flowers are sold each year. The lily is today the islands' only export, though just 2 per cent of the arable land is given to lily growing for profit,

THE LILY has been Bermuda's best roving ambassador, creating interest in the islands wherever it went. Since it began traveling, the beautiful white flower has lured visitors to Bermuda to see for themselves where it grows in the open fields. Now tourists are Bermuda's most important income source.

Bermudians are grateful for the lily, aware of their debt to it. Since 1930 the high spot of the Thursday of Easter Week in Hamilton, the capital, has been the floral pageant. Thousands of visitors come to view the parade of floats down Front Street facing the sea. Original in design, exquisite in execution, these floats are made of island flowers. Oleanders, hibiscus, bougainvillea may be used, but they are like maids-of-honor. The lily is queen.

WORSHIP NOTEBOOK

APRIL FOOLS' DAY

THIS IS the day the Lord hath *not* made. Men made it, a day for laughter, fun, and all sorts of pranks aimed at making us look ridiculous.

But perhaps the Lord made this day. Perhaps with a knowing smile he inspired men to create a feast which in its annual observance encouraged man to poke pins into the too-often pompously inflated balloon he calls "me." We need an All Fools' Day. One of the most profound admonitions of my seminary training came from a wise professor who with twinkling eye once cautioned me, "Brown, never forget Rule 66 of the Navy!" When my inquiring expression betrayed my ignorance he replied, "Never take yourself too doggone seriously!"

It's a good thing to laugh, particularly at oneself. Nor should we regard our institutions, practices, and behavior so solemnly that we neglect to poke fun at them now and then. In keeping with the spirit of this day, I offer the following. Maybe I dreamed it. But here I stand with nothing in my hand save a very sharp pin.

THE CHURCH was packed. As the pastor stood before the altar he rejoiced at the booming response which gave accompaniment to his own resolute proclamation of the familiar words:

". . . church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting. Amen."

The words trailed off above the heads of the adoring angels on the reredos, and the people took their seats. Folding metal chairs in the aisle rasped sharply over the stone floor. Service books thumped into racks with the uneven beat of a calypso drummer. A baby cried and a mother "shushed" it. And from a hundred throats, coughs gushed forth to seek the outer space of the great nave.

By now the pastor had moved to the lectern. Pausing for several moments to allow ushers to seat a few stragglers under the pulpit and waiting until the last cough had bounced off the vaulted roof, he began to speak:

"Four weeks from today is Reformation Sunday, the birthday of our church. I'm sure you'll all want to be here to celebrate this grand and glorious day. Professor von Worms of our seminary will be with us to bring the message. I'm sure everyone will want to be inspired by him . . ."

Someone had goofed. Notice of this event—a whole paragraph in the bulletin—listed another speaker, Dr. Memo Burocrat of church headquarters (it said) was "to inspire us in our annual EMV campaign."

The young seminarian, home for the weekend, rutsched in his seat. "What's the matter with Pastor?" he thought. "Doesn't he know he's playing right into the lap of the papists? The church was born on Pentecost. I don't want to be a member of this church if it is only 400 years old! Pastor ought to go back to Graduate School and get up-to-date!"

THE PASTOR was still rhapsodizing on the "birthday party" four weeks hence—oblivious to the contradiction between his remarks and the bulletin and then suddenly swung off on something else.

". . . *Don't forget our annual Sauerkraut Supper next Thursday night. The Jennie Splunk circle has decided to postpone its regular monthly meeting and the Boy Scouts will not meet so that everyone can come on Thursday for an evening of fellowship. The ladies tell me we'll have plenty of food—sauerkraut, pork, mashed potatoes, with heaping dishes of latvarrick and schmeerkase, so mark the date on your calendar. Members of the Ladies' Aid will remain after the service so you can buy your tickets—$2 for grown-ups, and $1 for children.*"

Mrs. John Jacob Workhorse shifted uneasily in her seat. "They'll have to sell an awful lot of tickets today for all the food we've ordered," she thought. "I don't know what's wrong with the people in this congregation. It isn't like the old days. I remember in 1925 we made $78.93 for the church on our sauerkraut dinner, and with the money from the fasnacht sale, and the strawberry festival we were able to pay the pastor in full. People certainly don't have church at heart like they used to."

ACROSS THE CHURCH, Billy Menace dropped his book in disgust. As he went to retrieve it, making as much noise as he could, his father gave him a sharp jab in the ribs. "Nuts," whined Billy, "who wants to give up Scouts for an old dinner." But Billy wasn't listening to the pastor who went on . . .

"The Young Women of Holy Confusion Church will make their annual trip to the theater-in-the-round on Friday night. Cars will leave the church promptly at 6:30 and the group will see the new existential hit by Samuel A. Porkstein 'Waiting for Schulz.'"

In one of the front pews Nancy Eagerbeaver nudged her husband, "Now don't forget, Jim, you've promised to go along this year. You can miss Jack Paar just once and besides it will be stimulating." Jim winced, but Nancy whispered on: "I think it's about time you matured and gave some serious thought to the deeper significance of life. Besides, the kids are driving me crazy, I need a night out."

FURTHER BACK in the church Margaret Epicure signalled down the pew to Anne Fashionplate: "We'll drive our car," her hands motioned in a wig-wag sign language. Anne didn't get the message, shrugging her shoulders and, at the same time, wrinkling the taffeta Paris creation she'd just bought in New York.

The pastor continued, *"The Altar Guild will meet tomorrow evening, and the members are requested to study and bring with them the* 'Adiaphora Scribblings' *which appear every week in* THE LUTHERAN."

Mrs. Paleblue Grex let out a not-too-silent "Humph!" Her husband gave her a meek glance but under her fiery glare he turned submissively to look at the stained-glass window. "Why we bother to follow all that stuff in the magazine is beyond me," Mrs. Grex fumed, "who does that fellow think he is! If my daughter wants to get married to Lohengrin and Mendelssohn no smart-aleck writer is going to stop her. And the nerve of him suggesting that it's all right to use a crucifix and say 'catholic' in the creed. I'll just bet the pope slips him a handsome tip!"

MRS. GREX couldn't see Miss Prim Proper two rows behind her, which was good. The little spinster was mentally calculating how many purificators and baptismal towels could be cut from the piece of linen she planned to bring along. Only a lone gladiola, poking its pointed head above the mass of flowers in the

vase on the epistle side ("that's what the pastor said is the left side of the altar," she thought smugly) shattered her arithmetic. "Ugh, those florists don't know a thing about arranging flowers for the church."

The pastor was now holding up an offering envelope. *"You see, my dear friends, this one is bigger than those we've used in the past. I don't like to belabor the matter, but I hope you get the point. Contributions haven't been what they ought to be. We will be far from our goal on the double kick-in and that means our perfect record will be broken. Then too* (and here another envelope was exhibited), *the Building Fund is far below expectations. If we're going to wipe out our mortgage, we'll all have to dig deeper. Remember, 'the Lord loves a cheerful giver.'"*

MR. I. M. IMPORTANT grimaced. "He didn't make it strong enough. I'll have to tell him that next week I want five minutes in the service to put the heat on. We've got bills coming due, and as long as I'm in charge around here we'll pay our debts promptly." His eye fell on Pete Worldly. "Now there's a guy who has a lot of nerve coming to church. Giving the church only a dollar a week and him driving around in a $6,000 automobile! Who does he think he is!"

Pete felt no pain, although Mr. Important's glare burned two holes into the back of Pete's neck. "I've got to get that transmission taken care of and might as well have the tires switched. Wonder how the market will be? Must check the *Journal* first thing."

Dr. Izzy Churchly, who worked at church headquarters and held membership in Holy Confusion, suddenly sat upright. His wife had caught him dozing, "After all, you've got to keep up appearances." Churchly shifted his long legs and ignored his wife. "If I can buy enough lumber I can build that room divider in the study. Let's see, I'll need about 35 feet of two by sixes . . ."

THE PASTOR was fumbling with a pile of papers, the bulletin, and several little notes slipped to him as he entered the chancel. With a triumphant sweep he shoved them into his service book, looked out across the congregation, and beamed: *"That concludes the announcements. Don't forget to read the bulletin carefully. You'll find reminders of all the matters I've just mentioned. And now* LET US CONTINUE OUR WORSHIP *by singing Hymn number 193."*

The organist picked up the closing lines of the hymn, the choir rose, and soon the church was filled with song:

"On what has now been sown
Thy blessing Lord bestow . . ."

Maybe it was all a dream. But dreams have a way of affecting people. Remember Ebenezer Scrooge?

Oh, and by the way—Happy All Fools' Day. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Disposition

QUESTION: I have never believed in divorce, except for infidelity, but believe God has given us ability to reason, talk things over and reach solutions. I believe too that he wants us to lead normal happy lives, with mutual trust and love between husband and wife.

But for the past five years I have had to live with Bert's distrust, criticism, antagonism, pessimism, constant worry, lack of appreciation, and anger. He was divorced—his wife left him for another man—and we were married five years ago. I wanted to erase his distrust of women and provide a good home for him and his two teen-age children. It seemed that, together with my three children, we could have a wonderful home, and people spoke of us as a "ready-made family."

But Bert is very jealous and suspicious, calls up to learn whether I am entertaining someone, wonders about any man appearing at any women's meeting which I attend, dislikes my speaking to any man, dislikes the pastor who previously gave him much help, is severe in disciplining my children but lenient with his own, and is always in trouble about bills. At meals he refuses to speak. When we go to any social function he accuses me of "carrying on" with some of the men guests.

I have prayed about this situation, and have tried to make this a good marriage. I have a little money coming in and use it to pay on the mortgage. He allows me no spending money—and none for my children. I have gone to see a counselor, who wants him to come, but he refuses —says there is nothing to talk about. I am continuing to "forgive seventy times seven," plus. What more can I do?

REPLY: A qualified counselor is needed. Perhaps your pastor is prepared to help, but since Bert dislikes him, he can hardly be of much service. As a rule, in such cases a number of interviews with a counselor are needed for each person. By mail I am suggesting two counseling services in your area.

Try to keep your home atmosphere as pleasant as possible. Recrimination accomplishes nothing, but may make things worse. At the same time, search yourself for any traits or practices which could have contributed to the present unhappy state, and set out with God's help to remove them.

Try to find, or create, a pleasant occasion, in your home or elsewhere, when you can talk confidentially with Bert. Assure him quietly that you have no romantic interest in anyone else, that he has your complete love and loyalty, that you want a happy, harmonious home and are willing to go far toward achieving it. All this will supplement the counseling sessions.

Dr. L. F. Wood's little book, *How Love Grows in Marriage,* may be of help to both of you. Leave a copy where your husband may see it and pick it up. In the meanwhile consider that the world's best counselor alone cannot solve your problems. Ask God's help, and give the counselor first-class co-operation.

Mixed romance

QUESTION: Al is interested in a lovely girl who is a Roman Catholic. There is no engagement yet, but there has been a great deal of discussion of religious questions. Romain cannot accept all the teachings of her church, even though she has been brought up in them. Alvin is quite sure of his beliefs, but could use more information than he now has in order to deal with the problem. She has asked him to take her to a service in our church, so she is receptive.

REPLY: Al and his family may well welcome Romaine to your church. Al can explain the service and help her in participating. In all contacts with her

be as kind as possible, and let her see how fine non-Catholics can be.

Further information may be found in the following materials: *The Split Between Roman Catholicism and Christ, If I Marry a Roman Catholic, To Sign or Not to Sign, The Lutheran Church, Basic Christian Teachings, What Lutherans Believe.* Available at United Lutheran Publication House.

GUIDE TO BIBLE STUDY

THE LETTER TO THE HEBREWS

Read Hebrews 5:1-4

THROUGHOUT THEIR checkered history the Jews had many high priests. Some brought distinctive honor to the position. Notable among them was Aaron, the first chief priest and a brother of Moses.

Not all his successors were like him. Many, particularly in the centuries immediately before Christ, reflected no honor on the position. Some were violently hated by the people.

THE DIFFICULTIES over high priests in the period following the Jews' return from Babylonian exile stemmed from two sources. The office was at times occupied by interlopers. Unscrupulous men who were not members of the priestly families had occasionally succeeded in purchasing the position when Judea's Syrian overlords sold it to the highest bidder.

For some time the position was occupied by men of a priestly family who had also made themselves kings. Their chief interest lay not with their priestly duties but with waging battles to secure Judea's independence. The centering of these two functions in a single individual led to trouble. The religious leaders of the Jews keenly felt that in the performance of his kingly duties a man polluted his functions as high priest.

UNHAPPY experiences with these high priests furnished the Jews with ample opportunity to formulate the qualifications they considered a man must meet before he could be a satisfactory high priest. Among the qualifications was the insistence that the aspirant to the position be a pure blood descendant of a priestly family in Judea.

Furthermore, since some high priests were also kings, the question arose as to whether a man whose hands dripped with the blood of the battlefield could ever be considered fit for the sacred office.

When the writer of *Hebrews* sets out in Chapter 5 to outline Jesus' qualifications as the high priest of men before God, neither of the qualifications considered vital by his ancestors is mentioned. In fact, the old concern over proper priestly descent becomes superficial when compared to the qualifications our author discusses.

He begins by writing of the qualifications which would be expected of "every high priest." At the head of his list is the assertion that the high priest must be one with those whom he represents. This principle is not definitely stated here in 5:1, but it is well understood.

To be sure, every high priest has been human. Equally obvious is the fact that the chief function of every high priest, as determined by his appointment, is religious in nature. He occupies a vital

position in man's relationship with God. As man's representative he offers gifts and makes sacrifices so man's relationship with God, broken by sins unwittingly committed, might be restored.

ONE OCCUPYING such an important post must meet a strenuous qualification of character. As a high priest is himself human and is harassed personally by human weakness (he needs to offer sacrifices for his own sins as well as for those of his people), he is able to appreciate the predicament in which his people find themselves with God and to sympathize with them.

Yet the course he must steer in dealing with his people as their representative before God is not easy. He stands between God and the hapless sinners (the "ignorant") who unwittingly sin for one reason or another and who are thus cut off from fellowship with God in the company of his people. At the same time he stands between God and those who are defiantly "wayward," who know what they are doing in disobeying God, and who are thus cut out of a relationship with God because of it.

In such a situation a high priest must know precisely when to be severe and when to exercise leniency. He must neither lose his temper in exasperation when he is harsh with the wayward nor leave the impression that he condones what has been done when he is lenient with those who have unwittingly committed certain sins. (This sounds like modern parental psychology!)

ALL OF THIS thought which the writer has poured into his character qualification for a high priest is amazingly expressed by a single Greek word. The word (*metriopathein*) is generally translated into English by "deal gently with" or "have compassion on."

Having laid down the qualification of character which he believed a high priest must meet in order to be fit for his position, the writer moves on to his third and final qualification. One may wonder why he did not put this at the head of his list. It is clearly the most important.

"AND ONE," he writes, "does not take the honor (of being high priest) unto himself, but he is called by God, just as Aaron was." Later in this document the writer will point out the inadequacy of the whole sacrificial system of Judaism as the Jews interpreted it, and this will put in its place the priestly work of Jesus as the only effective act that brings men back to God. So this last qualification he describes may be a veiled indictment of the high priesthood of his times.

There is irony in the statement. The writer slips it into his list as if it were common knowledge and has always been true that "every high priest" has come to his task because he was chosen by God. But unfortunately the facts about the high priesthood in Judaism do not square with our author's words.

Since blood descent had become an important issue in determining who was qualified to be high priest, the position had been turned into an office which one might gain by inheritance. Either that or it was something to be purchased like goods over a counter.

In either case that one essential element of its being a ministry into which one was called by God himself had for all practical purposes disappeared. In fact, one could claim a "call" into the high priesthood only for Aaron. Of his successors one could not be at all certain. No wonder there was something wrong with the sacrificial system of Judaism which Jesus has replaced!

—ROBERT A. BARTELS

BOOKS

SCIENTISTS AND GOD

The Evidence of God. By John Clover Monsma. G. P. Putnam's Sons. 250 pages. $3.75.

Here is a good chance for the reader to share in the truly religious experience which is the life of forty scientists who in this volume present their confessions of faith. Perhaps the greatest evidence they give is the evidence of their own joy and strength and faith always explicitly in God. One wonders, because of the uniformity of conclusion in personal theism, how much selection the editor has done. There is eloquence in "The Answer to the Unanswered Questions" by Dr. Porter or "Trillions of Living Cells Speak Their Message" by Professor Artist or "Wonders of the Soil" by Dr. Swartzendruber. There is eloquence and deep sincerity and the baring of a man's soul as we seldom get it in contemporary literature.

Over half of the men writing have really given us devotional literature rather than evidence or proofs. A quarter of them appeal to logic or to the evidence that God is the Designer in the world. About an equal number cite the Bible as evidence and a few more than a quarter cite the strong arguments that there is order in the universe. They find it increasingly. They do not find the universe essentially a universe of chance. But only one speaks directly to the kind of evidence for which we feel need in an "expanding universe."

This does raise the question, "who are these men?" and "how representative of American scientists are they?" They turn out to be forty men who responded to a very widespread invitation — extended to thousands of scientists, we judge. And these are not the most prominent scientists.

Sixteen could be considered biologists, eleven chemists, eight physicists, and three mathematicians—of whom only some of the physicists and mathematicians can be considered to speak with authority about the new concepts of the universe. There are also over half engaged in teaching, about one-quarter each in government and industrial research. This makes them far less than representative of our nation's scientists.

This volume of many confessions is good for the souls of both writer and reader. One would like to sit down with some of these writers for a longer conversation. Above all, one would like to hear from many other scientists, and particularly from the top men. Fortunately, quite a number have written of their beliefs at book length. And though there is perhaps no outstanding book of this kind, we can expect to have an increasing number of powerful and carefully thought-out conversations with people who have confronted reality in the so-called scientific realm. LESTER CLARK LEWIS

Wagner College

INTERPRETING THE BIBLE

The Letter and the Spirit. By R. M. Grant. Macmillan. 163 pages. $3.50.

Interpreting the gospel for contemporary living is not easy. The literalist soon discovers many vague and sometimes contradictory facts that are difficult to fit into a clear, concise statement of truth. The allegorist who searches for a deeper spiritual meaning in the same words often discovers that his suppositions lead him into the never-never land of fanciful speculation.

The language of the Bible does not lend itself easily to any one particular method of interpretation. It is a blend of historical references liberally mixed with symbolic imagery and vivid word pictures. How the early church fathers interpreted the Bible is the subject of the investigation conducted by R. M. Grant in *The Letter and the Spirit*, in an attempt to show that the leading Christian thinkers of the present day fall into the same old errors. Niebuhr, for instance, he cites as a historical literalist while Tillich is, for him, an example of the ontologically concerned allegorist.

Grant feels that interpretation of "myth," which is the term he chooses for the "indissoluble mixture of theology and history" in the Bible, can never be handled by only one approach. "Each in his own way, the theologian and the historian can try to do justice to this mixture," he writes, "even though the emphasis of each will provide results unlike, or at least not identical with, those of the other."

The author clearly is much more interested in analyzing the conflict between the letter and the spirit in interpretation than he is in solving this problem. The implied solution is an amalgamation of the opposing points of view if Grant's arguments are pushed to their logical conclusion. The bulk of the book, which is written plainly for scholars or those especially interested in hermeneutical technique, is largely a survey of method. Beginning with the theories of inspiration and interpretation prevalent among the Greek poets, he moves on to discuss the handling of the Old Testament by Hellenistic and Jewish writers and then spends a good deal of time probing the allegorical methods of the early church fathers. Clement of Alexandria and Origen are singled out for special emphasis. Several valuable appendices are added which probe more deeply into the literary qualities of the authors involved in the study.

Philadelphia FRANK W. KLOS, JR.

HIGH-CHURCH MYSTIC

Life of Evelyn Underhill. By Margaret Cropper. Harper. 244 pages. $3.75.

Representing as much as any one person the Anglo-Catholic type of Christianity in the 20th century, Evelyn Underhill has become widely known for her writings on worship and mysticism. To read of her life is to understand better her influential writings.

Miss Cropper, poet and religious dramatist, faces the almost insurmountable task of writing the biography of a mystic. The life of a mystic is, professedly, "within," and so the biographer has no other choice but to relate her subject's own words about her experience to the rather uninteresting events in her life. If one is interested, then, in some of the inner workings of mysticism, this will be a fascinating book.

In the face of its obstacles, this is a competent, careful biography. Moreover, it brings to light several important problems that evangelical churches in the U.S. are now facing. Evelyn Underhill called herself a "Catholic" throughout her life, and early came within a whisker of joining the Roman Catholic confession. Her emphasis was always on the *unity* of the church in its worship, and this emphasis is still strong today in Anglican circles.

In spite of her broad outlook on Christianity, Miss Underhill (although she was married, the biography never refers to her by her married name) could never forgive the reformed churches for slicing the sacrificial nature of worship out of the Christian life. In the biography, this is evidenced by a number of cutting remarks.

Here is a book that will help to pinpoint just what is involved in any "high church" movement. M. THEODORE HEINECKEN

Philadelphia

ECUMENICAL THINKING

Preaching on Christian Unity. Edited by Robert Tobias. Bethany Press. 160 pages. $3.

This is a collection of sermons by men prominent in the ecumenical movement such as Dr. Visser 't Hooft and Bishop Newbigin and by noted preachers such as Dr. Luccock and Dr. Scherer. It is more a report on ecumenical thinking among the churches than a collection of sermons.

Sermons such as Visser 't Hooft's moving "The Call to Unity," or Ben J. Marais of Africa's scholarly "Human Diversity and Church Unity," or Metropolitan James of Melita (Malta)'s biting "The Scandal of Our Disunity" or Bishop Sherrill's serious (yet not without touches of humor) "The Nature and Quality of Our Oneness in Christ" all play their part in revealing to us the unity in Christ which more men now desire to be seen reflected in his church in our time. FREDERICK G. GOTWALD

Croton-on-Hudson, N. Y.

ULCA . . . .

LAYMEN GET CHURCH JOBS

More than 200 persons have made contact with the Lay-Workers Placement Bureau during its first year of operation. The bureau was set up by the ULC Board of Higher Education in fulfillment of a convention directive. It acts as a sort of employment agency, providing lay workers with information about church-related jobs and giving lists of applicants to congregations or church agencies needing help.

About 100 have registered with the bureau and provided full personal résumés for prospective employers. Sixteen —ten women and six men, ranging in age from 21 to 65 years—have been placed in positions either directly or by referral to other agencies. Among job opportunities found and filled were director of Christian education, parish worker, houseparent, college housemother, news writer, student counselor, bookkeeper, sexton and secretary.

Biggest need is for qualified directors of religious education and for professional social workers, according to requests which have come to the bureau. Lay persons seeking full-time church work or church agencies needing help are urged to contact the bureau, in care of the Board of Higher Education, 231 Madison Avenue, New York 16.

PROGRAM FOR OLD PEOPLE

The increasing number of older people with considerable free time provides an additional opportunity for congregational activities, according to a new booklet, *The Congregation and the Older Adult.* The 40-page handbook outlines a basic program by which parishes can plan for full participation by their older members. Included are suggestions for worship and fellowship activities, visitation programs and adult education. Also considered are services the congregation can offer its aged members, such as employment help, housing, and counseling.

The booklet was prepared by a National Lutheran Council group, headed by the Rev. Lawrence Holt, chairman of the Board of Social Missions of the Augustana Church. ULC member was Dr. Carl Futchs, executive secretary of the Lutheran Welfare Association of New Jersey. The booklet will be available soon from the ULC Board of Social Missions.

NEW EDITOR

George R. F. Tamke, of Staten Island, N. Y., has been appointed as editor of *Lutheran Men,* monthly publication of the United Lutheran Church Men. He formerly was a staff artist and editor for the Lutheran Laymen's Movement for Stewardship of the ULCA.

Mr. Tamke succeeds the Rev. Joseph B. Mohr, of Brooklyn, who resigned after editing the magazine since 1950.

PUBLIC SCHOOL TEACHERS

A week-long conference for public and private school teachers of four Lutheran church bodies will be held at Lenoir Rhyne College, Hickory, N. C., in August. It is the ninth such conference conducted by the ULCA Board of Parish Education, but the first to be sponsored jointly by the four churches.

Other parish education boards cooperating are those of the Augustana Lutheran, American Evangelical Lutheran and Suomi Lutheran churches, now negotiating merger with ULCA.

Dr. S. White Rhyne, executive secretary of the ULCA board, said some of

the topics will be "My Purpose in Teaching," "My Purpose in Life," and "My Faith in My Purposes."

"The idea behind the conference," Dr. Rhyne said, "is to give these workers an opportunity to talk together about the implications of their Christian faith in their work of teaching."

A seven-member faculty will conduct the sessions under Dr. Rhyne's direction beginning Aug. 8.

WORK CAMPS THIS SUMMER

A STATE mental hospital, a farm, an interracial congregation and a Spanish-American mission will be the sites of two-week work camps sponsored this summer by the Luther League of America. Regular ten-day camps will be held at the Pittsburgh Inner Mission Society; at the community center in Konnarock, Virginia; and at a rural congregation in western Pennsylvania. A special three-week program in New York City will include work at an interracial church and a children's home.

Camping program administrators from ULC synods will meet for a two-day workshop in late September under the sponsorship of the division of camps and summer schools of the Board of Parish Education. The pilot project, to be held at Gettysburg, Pa., will be limited to 25 synodical directors of parish education, camp directors, and others serving this area of church work.

letters to the editor

Action on adults

SIR: The articles on organizations for unmarried young adults (*Jan. 28 and March 11*) have already brought results. Contact is being made between the Bergen, N. J., group and the Schenectady, N. Y., organization, and we are helping to organize a group for unmarried persons 21 to 38 years of age in Hudson County, N. J., on April 19 at St. John's Church, Jersey City. Lutheran clergy of all synods in Hudson County have indicated enthusiasm.

The unmarried woman mentioned in THE LUTHERAN (March 11) might take the initiative in organizing such a group. She can phone a dozen pastors in her area and explain the need for such an organization and have them approve a meeting date to organize a club.

The Augustana Church has a full-time worker, John Hult, to handle young adult activities. His office maintains a file of addresses of synodical and intersynodical young adult groups throughout the country.

Paterson, N. J. ARTHUR R. KOENIG

SIR: I was under the impression that "the Lutheran CREW" of Miami was the only young adult organization of its kind. We are one year old. We have failed so far to interest the Missouri Synod, but all the other Lutheran churches here are active. Individual churches do not have sufficient young people for a good club. An area organization can, though. We have grown to almost 200 in less than a year. We have been responsible for 20 marriages so far, and more to come! ROYCE A. WATSON

Coral Gables, Fla.

Against boxing

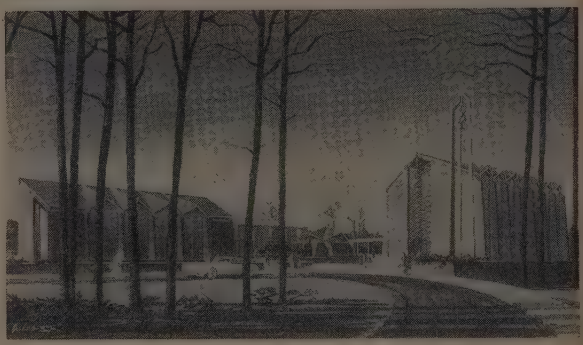
SIR: "Keep jabbing with your left, Jimmy," teaches Pastor Olsen (THE LUTHERAN, *March 4*). Teaching his youngsters to box will soon provide fodder for the professional ranks. Boxing is an enterprise of squalor that should be outlawed. It is the only sport which has the distinct object of rendering the opponent unconscious. The medical profession, neurologists and ophthalmologists, are almost 100 per cent opposed to boxing. Why must a pastor contribute to something that has no value whatsoever in our civilization, physically, ethically, morally, or spiritually?

(DR.) HAROLD R. BARNES

Flushing, N. Y.

Old Philadelphia Church Plans New Plant in Suburb

IN THE FALL of 1956, forty-year-old Gloria Dei Church decided to leave its old location on Roosevelt Boulevard and to move to suburban Huntingdon Valley. It sold church and parsonage, reverted to mission status, bought a five-acre building lot and began holding services in a fire hall. Its pastor, ordained in October, 1956, is Ernst G. Schmidt.



Architect's sketch of complete Gloria Dei, Huntington Valley
Four-stage building project for relocated congregation

Last month, Gloria Dei announced that it was ready to build its first unit and published the sketch of a church plant designed by Vincent G. Kling that will eventually include four separate buildings grouped around a central courtyard.

First phase is a rectangular one-story classroom building and fellowship hall (*left on sketch*) to be used initially as church. It will later be expanded lengthwise with a second floor to be added. When the main sanctuary (*right*) can be built, the fellowship hall will be used for organizational and fellowship meetings. Final unit will be a small chapel.

Gloria Dei Church is planned for an eventual membership of 750 and a church school enrollment of 450. Present communing membership is 225, church school attendance 140.

At tomb of Germantown Home's founder
Mrs. Rhyne, Messrs, Harrison, Krapf, Schick

Germantown Lutheran Home Gets Presidential Message

PHILADELPHIA—Among wellwishers on the celebration of the 100th anniversary of Germantown Home was the President of the United States. A telegram from Washington received March 15 at the Lutheran institution currently engaged in a major fund campaign and building project, read:

Through Senator Hugh Scott, I have learned of the 100th anniversary of the Lutheran Home for Orphans and Aged. It is a pleasure to join in the observance of this event.

The Lutheran Home has rendered fine service to the community. At the same time, over the years, many of the children reared in the home have given distinguished service to their country.

Congratulations and best wishes,

Dwight D. Eisenhower

MARCH 15 was officially proclaimed "Centennial Day" by Governor David Lawrence of Pennsylvania, and Mayor Richardson Dilworth and City Representative Frederic R. Mann sent greetings.

The home marked the day by laying a wreath on the grave of its founder, Mrs. C. W. Schaeffer, in the churchyard of St. Michael's, Germantown. The representative group included Frederic G. Krapf, president of the board of trustees; Mrs. S. White Rhyne, chairman of the centennial committee; Dr. Walter R. Harrison, superintendent of the home; and Dr. Claude E. Schick, secretary of the Ministerium of Pennsylvania.

Germantown Home was opened March 12, 1859, sheltered 125 orphans within six years. Today the home is pioneering in the care for the aging.

Preacher for Philadelphia's Tabor Church
Bishop Hanns Lilje of Hannover

Bishop Lilje Is Preacher At German Mission Week

BISHOP HANNS LILJE of Hannover, Germany, will be preacher for a week-long German evangelism mission in Tabor Church, Philadelphia. Date is April 12-20.

Bishop Lilje, past president of the Lutheran World Federation and a frequent guest preacher in the United States, is scheduled to come to America April 3, fill speaking engagements at Valparaiso University and in San Francisco, and to arrive in Philadelphia April 11. He will preach in English on Sunday, April 12 (9 A.M.) and on Thursday, April 16.

Theme for the mission is, "You Cannot Bypass Christ."

While the mission is in progress at Tabor, the church will be host to the General German Conference of the ULC, meeting under sponsorship of the ULC Committee on German Interests. Tabor's pastor, Dr. Ernst Schmidt, is chairman of both the conference and the committee.

The conference will hear Bishop Lilje and Dr. F. Eppling Reinartz, secretary of the ULC during its two-day session (April 14-15).

Objective of the German evangelism mission, according to Dr. Schmidt, is to reactivate the interest of German-speaking people no longer connected with the church in the Christian message. Both newcomers to America not yet reached by this message and old established residents who have drifted away from the church will be targets of the evangelistic effort. Prospects will be referred to one of the ten Philadelphia churches where services are still held in German.

Topic for the General German Conference will be evangelism and Bible study.

Central Pennsylvania Synod congregation moved out of 150-year-old union church last month
Ultra-contemporary church and parish education unit was built by T. Norman Mansell

Old Rural Lancaster, Pa., Church Moves Into Modern Unit

By ERNEST J. HOH

LANCASTER—One of the oldest Lutheran congregations in Lancaster County moved from its colonial church building to an ultra-contemporary sanctuary on March 15.

The structure, called "the church of the day-after tomorrow," has a green tile roof sweeping to the ground and gives the appearance of growing out of the hill, which itself is the highest in Swamp Valley.

A 55-foot pre-cast cement pylon, topped by a 30-foot bronze cross is the only decoration.

Since 1808, Swamp Lutheran Church, served currently by the Rev. Harold F. Minnich, had been worshiping in the Swamp Union church building.

The new church, on a 9½-acre site, has a seating capacity of 375 in the nave, plus 200 in the church-school wing.

An educational unit provides for church school and recreational programs.

The $250,000 church features red cedar wood interior and stained-glass windows.

Scheduled to take part in dedication services were Dr. Dwight F. Putman, president of the Central Pennsylvania Synod; Dr. Beryl B. Maurer, synod director of survey and research; rural church experts Dr. Roy L. Winters of the Pennsylvania Ministerium and Dr. Martin L. Tozer of the Central Penn Synod, and Lancaster Conference President Raymond L. Fetter.

TRINITY CHURCH, Lancaster, has given $1,000 to Holy Spirit mission under development in West Lancaster. The church is also a generous contributor to foreign mission work, with $6,900 a year.

Groundbreaking for St. Peter's Church, Neffsville, is scheduled for this month.

A LUTHER LEAGUE social action rally at Emmanuel Church, Lancaster, on March 15, was attended by over 400 leaguers.

Pastor, author, hymnwriter marks 25th anniversary as editor of Augustana Church's "Lutheran Companion"

Ernest Edwin Ryden Is Busier Than Ever

"No group is so self-sufficient that it does not need the others," a speaker told the National Lutheran Editors and Managers Association in Minneapolis last fall. The speaker was Ernest Edwin Ryden who for decades has been pointing out to Lutherans that their "tragedy of division" has been caused by pride, prejudice, and personalities.

As opportunities for inter-Lutheran cooperation multiplied, he took a leading part in the preparation of the new *Service Book and Hymnal* (as secretary of the hymnal commission), served three terms as president of the National Lutheran Editors' Association after having been for several years president of the American Lutheran Conference, a federation of five Lutheran bodies with a combined membership of 2,000,000.

Last month Dr. Ryden was remembered not only for his efforts on behalf of Lutherans everywhere but for his achievements as editor of *The Lutheran Companion.* Sending to press the Feb. 18 issue of the Augustana Church's official publication, he marked completion of 25 years of service in the editorial chair. During that time, Dr. Ryden saw circulation of the weekly magazine rise from less than 10,000 to 100,000.

At 72, the editor of the *Companion* is not thinking about retirement. With Augustana's centennial just a year away and merger with the ULC, AELC and Suomi Synod in the offing, he has complied with the request of his church to continue in his job while carrying an even heavier load than usual.

He is translator for a Swedish missionary novel running serially in his paper, rewriting his own book *The Story of our Hymns* due to reappear soon in enlarged form, has been tirelessly at work to acquaint congregations with the new *Service Book* which contains five of his own hymns.

Christian hymnody has been his life-long

The Rydens at work at the piano
Partners since 1914

interest. Augustana's hymnal of 1925 contained six of his hymns and four of his translations from the Swedish. His wife, a musician and former organist, has worked closely with him in preparing material for the *Service Book.* Together they traveled from Texas to the Canadian border, from Michigan to California to introduce the book. "We just naturally formed a partnership back in 1914," says Editor Ryden. "We've always worked together."

Dr. Ryden began his career as newspaper reporter in Kansas City, where he was born, supported himself as telegraph editor for the

Continued on page 48

Midweek Lenten Services Moderately Well Attended

By WILSON P. ARD

HAGERSTOWN—Wednesday evening Lenten services were held by all Lutheran churches in Hagerstown and by some in adjacent areas.

Attendance was about the same as last year. It is difficult to assess the influence of television competition but in most churches attendance at midweek services was considerably higher than in the Sunday evening services in former years.

At present no Sunday vesper services are conducted by Hagerstown Lutheran churches.

"LAYMEN have been passive in the life of the church, but now we are seeing a lay renaissance," said Dr. Frederick K. Wentz, professor at Gettysburg Seminary, in an address to the Washington County Ministerial Association on "Lay Training Centers in Europe."

"The church is accomplishing this rebirth of activity and service through evangelism, lectures and discussions."

Cumberland Church Gets Ready

ONE YEAR AGO St. Paul's congregation, Cumberland, after worshiping since 1794 on the same downtown location, broke ground for the construction of a church and educational building in a new location.

The educational wing of the structure was occupied by the congregation March 15. The church will be completed in mid-summer with dedication services planned for September.

Estimated cost of the furnished structure is $700,000. Pastor is the Rev. John F. Sammel.

TRINITY CHURCH, Hagerstown, dedicated a $60,000 organ March 15.

PRESIDENT FIFE, assisted by Dr. William A. Wade, installed Pastor Charles E. Birx in the Sharpsburg parish, Feb. 22.

CONFERENCES of United Lutheran Church Women will be held at St. John's Church, Cumberland, April 21; St. John's Church, Martinsburg, April 22; Elias Church, Emmitsburg, April 23.

Builder for Liberia

JOSEPH H. WILEY, a member of Trinity Church, Reisterstown (Baltimore County), was commissioned as missionary to Liberia in his home church on Feb. 8.

Dr. Herman L. Gilbert, secretary of the Board of American Missions, conducted the service. He was assisted by Synod President J. Frank Fife, Trinity's Pastor W. Harold Redcay, and Pastor J. Wilbur Drawbaugh of Hampstead, Md.

Mr. Wiley will do construction work during his next term of service. He will leave for his destination this month.

Commissioned for service in Liberia
Pastors Redcay of Reisterstown and Drawbaugh of Hampstead, Missionary Joseph Wiley, Synod President J. Frank Fife and BAM's Dr. H. L. Gilbert in Trinity Church

Enrollment in Lutheran Schools Continues Moderate Climb

ULC Colleges Gain 5.6 Per Cent, Seminaries Up 7.1

MORE THAN 50,000 students are enrolled in Lutheran seminaries, colleges and high schools in the United States and Canada, the National Lutheran Educational Conference reported last month. Dr. Gould Wickey, executive secretary of the group, announced a total of 51,524 students enrolled in all types of courses—an increase of more than 3,500 over last year.

ENROLLMENT TRENDS in United Lutheran colleges and seminaries conformed to the picture of moderate gains that has prevailed over the past years. Total enrollment in the ULC's 13 four-year schools was 12,670 (total for all Lutheran colleges: 34,296)—a gain of 5.6 per cent over last year.

ULC seminaries accounted for 829 regular students (total at all 21 Lutheran seminaries: 3,150). This was 7.1 per cent higher than in 1957-58.

Members of Lutheran churches made up 56.79 per cent of the undergraduates in all Lutheran colleges, Dr. Wickey noted. Men outnumber women 30,357 to 21,167. Other denominations represented in the colleges were led by Methodists, trailed by Presbyterians, Roman Catholics and Baptists.

WITTENBERG is first among ULC, second among all Lutheran colleges in enrollment with 2,258 (2,108 in 1957-58). Wagner, third among Lutheran schools last year with 1,910 students in all courses, slipped to fifth place with 1,704 (enrollment in regular college work rose at the same time from 1,004 to 1,054). Augustana's Upsala and St. Olaf's colleges appeared at third and fourth place on the list.

Other total enrollments for ULC colleges with last year's figures in parenthesis: Gettysburg 1,606 (1,476); Muhlenberg 1,277 (932); Lenoir Rhyne 947 (906); Thiel 771 (785); Roanoke 694 (618); Newberry 663 (630); Midland 624 (643); Hartwick 553 (491); Waterloo 544 (491); Carthage 528 (517); and Susquehanna 501 (490).

ULC SEMINARY enrollments were led by Philadelphia with 156 (155) (among the 21 Lutheran seminaries, Philadelphia was seventh in enrollments). Gettysburg followed with 153 (140); Hamma with 99 (86); Chicago with 96 (85); Southern with 77 (81); Northwestern with 72 (76); Pacific with 71 (66); Central with 48 (41); Saskatoon with 31 (24); and Waterloo with 26 (20).

Including post-graduate students, the 21 seminaries reported an enrollment of 3,468 of whom all but 150 were members of Lutheran congregations.

LUTHERAN SCHOOLS in the U.S. and Canada did well in another area: They reflected "a wholesome and agreeable atmosphere" in race relations, according to a survey presented at a National Lutheran Council session. Nearly 500 students of 10 cultures or races other than western or whites have been enrolled since 1950.

Fifty-six schools reported they practiced no racial or cultural discrimination in accepting applicants. Only one admitted to discrimination against Negroes.

California College Takes Shape

FIVE BUILDINGS will constitute the initial nucleus of California Lutheran College to be built as an intersynodical venture at Thousand Oaks, near Los Angeles. First to be erected are the library, a project of the ELC; student center, sponsored by ALC; science hall, to be financed by Augustana, physical education plant, a ULC project, and residential hall (one student residential hall will be financed by UELC).

Cost of the initial building and engineering program is estimated at $2,900,000. Three areas of development have been envisaged: The college campus covering 136 acres, a residential village and park of 60 acres, and a community and college shopping area.

Synod to Elect President At Convention in Seaside

By OLIN G. DASHER

SEATTLE — The annual convention of Pacific Synod will be held at Our Saviour's Church, Seaside, Ore., May 18-21. Representing the ULCA will be Dr. Dwight F. Putman, president of the Central Pennsylvania Synod.

One of the chief items on the agenda will be the election of the second full-time president to succeed Dr. L. H. Steinhoff, who has served two full-time five-year terms and is ineligible for re-election. Dr. Steinhoff will go to Juneau, Alaska, July 1, to become pastor of Resurrection Church.

A secretary will be elected to succeed Dr. Walter I. Eck, who filled the post for more than 42 years.

Joint Conference Planned

PLANS are underway for a large joint fall conference, most likely in September, of pastors of four merging bodies in the Pacific Northwest area. They are Pacific Synod (ULCA), Augustana Columbia Conference, District Number Nine of the AELC, and Columbia Conference of Suomi Synod.

SOUTHERN CONFERENCE Sunday School Association will meet on April 5 at St. Mark's Church, Portland, Ore.

SYNOD LUTHER LEAGUE will hold its annual convention April 24-26.

Northern Conference Luther League held a Lenten rally at St. James' Church, Seattle, on March 15. Ten pastors led group study of the passion story.

Dr. Sittler to Lecture

DR. JOSEPH SITTLER, professor in the Federated Theological Faculties of the University of Chicago, will present the University District Annual Series of Lectures, April 5-9, in University Congregational Church, Seattle.

His theme will be "The Contemporary Witness to Damnation." Lectures will deal with 1) "Judo-Christian Analysis of Evil," 2) "Dullness of Heart," 3) "Deceit," 4) "Ego-Centricity," and 5) "Despair."

Co-operating in the lectures are Lutheran, Congregational, Methodist, Christian, Presbyterian, Baptist, and Episcopal churches. Dr. Sittler will also address a rally of students from the University of Washington and a meeting of the university faculty.

Skiers Need Chapel, Too

LUTHERANS are sharing in establishment of the interdenominational Chapel of St. Bernard in the Snoqualmie Pass ski area east of Seattle. Construction will start this summer so that services can start next season.

The chapel, expected to cost $30,000, will be maintained by the Episcopal Diocese of Olympia, which started with a $20,000 contribution. Owners of the ski facilities gave $5,000. The Lutheran Council of Seattle-King County voted to give $1,000, and Roman Catholics pledged the same amount.

During the skiing season between 5,000

Interdenominational St. Bernard's Chapel
Seattle Lutherans are chipping in

Betty Hutton Stages Easter Play in Hollywood Church

PEOPLE at Beverly Hills (ULC) Church won't forget the children's presentation of the "Easter Story" on Palm Sunday for some time. Produced in the chancel of the church and using Phillip's translation of the New Testament for much of the dialogue, the play featured sets and costumes and resorted to lighting techniques of unusual effectiveness.

Those in the know were not surprised. Props came from companies supplying Hollywood's film studios, and producer of the play was Betty Hutton. The star of screen and stage was assisted by a host of other people active in the motion picture industry.

It was, reports Pastor George K. Attwood, "an exciting and religious experience for the children and all who have worked on the program. They will never forget the Easter story and its meaning because they were there, they really lived it."

Miss Hutton, Mrs. Alan Livingston in private life, joined the Beverly Hills Lutheran Church last Easter through Baptism. She has been actively participating in the church's life and programs since then, has particularly used her talents in working with children.

Beverly Hills Church rehearses Easter play
Betty Hutton, Janet Matthews coach actors

---

and 10,000 people spend week-ends at Snoqualmie Pass. From 80 to 90 per cent of the Sunday skiers are of Lutheran background.

Meanwhile services are being held in a residence. In the new chapel it is proposed to hold each Sunday a general Protestant service, a Roman Catholic mass, an Episcopal communion service, and a Lutheran service.

Midweek Services Increase

MORE THAN three-fourths of Pacific Synod congregations were holding midweek Lenten services, but large attendances were reported in only a few.

One newly organized church, Good Shepherd, Bow Lake, Seattle, the Rev. Richard I. Crossland, pastor, was holding services each night during Holy Week.

University Lutheran Church, Seattle, was showing films on the life of Christ each Wednesday night during Lent.

Five National Lutheran Council pastors in southwest Seattle exchanged pulpits for midweek services, so that each pastor gave the same sermon in five different churches. In the northern section of Seattle four of the congregations of the merging bodies were holding joint services in the various churches.

A MEMBER of University Church, Seattle, Elmer J. White, has been elected to the directing committee of the United Lutheran Church Foundation.

NEW BOOKS FROM AUGSBURG

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Christian Perspectives . . .

By KARL A. OLSSON

Topic heads such as Psychiatry and Faith, The Slaughter of the Innocents, Robin Hood and His Merry In-laws, Separate Vacations, Nature and Culture, Fantasian Flu, are an indication of the common habits and beliefs of our day that come under the author's scrutiny in this book of Christian perspectives on daily living. His constructive appraisal makes good reading for thought and discussion.

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Informal Sketches of Family Life

By JOSEPH R. HESTENES

Provocative reading on what it means to be "part of a family." As the author dips into a variety of home situations—to listen to the talk, share the feelings, reflect on the attitudes and relationships—the reader understands what it is that makes a house a home, and how he has a responsible role. Through all the sketches, the author weaves his theme: The importance of active Christian faith in the family. Illustrated.

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GOD and CAESAR *The Christian Approach to Social Ethics*

A Symposium on the relation of the Church and the individual Christian to the state. Contributors: Otto A. Piper, G. W. Forell, Arthur Piepkorn, Jaroslav Pelikan, W. E. Bauer, E. G. Schwiebert, Paul M. Bretscher.

CONTENTS: The Church and Political Form—The State As Order of Creation—Church, Nation, and Nationalism—Totalitarianism and Democracy—The Philosophy of the American Revolution—The Reformation and the Capitalistic Revolution—The Communist Manifesto—Justification and Christian Ethics—Faith and Daily Life.

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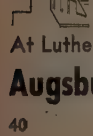
A GUIDE to CHURCH BUILDING and FUND RAISING

By MARTIN ANDERSON



A practical book completely covering problems and solutions for building and expansion, and for conducting fund-raising campaigns in the church. Thoroughly accurate, yet non-technical—a "must" book for the church building committee. Includes a 16-page section of photos and illustrations of interiors and exteriors, and floor plans, of churches built within the last ten years.

cloth, 8½x11, 140 pages, **$5.00**

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Wartburg Pastors Study Ways to Better Preaching

By ARNOLD H. KAITSCHUK

CHICAGO — "Pastors of the Wartburg Synod took a long look at their preaching and went home from an Institute on Preaching with self-criticism and determination to do better," is the word of Synod Evangelism Director E. W. Belter.

The preaching mission was held in Cernac Island Motel at Burlington, Wis., on Feb. 3-4. Lecturer was Dr. C. W. Spiegel, president of Concordia Seminary in Springfield, Ill. Group workshops discussed problems that hinder better preaching, outlines for a sermon opening a synod convention, and outlines for a Lenten series. A plenary session discussed the group reports.

Listed as hindrances to better preaching were: a lack of balanced emphasis on Law and Gospel; failure to apply the Gospel to modern situations; time-consuming administrative duties in the parish; multiple services; preaching of "causes" and "specials" rather than the Gospel applied to all responsibilities of the church.

Blizzard and icy roads did not prevent 150 pastors and laymen and women from traveling over 100,000 combined miles to attend a special synod convention launching the Carthage College-Maywood Seminary campaign that coincided with the preaching mission at Burlington. Synod President R. R. Belter, Carthage President Harold Lentz, Maywood Seminary President Armin G. Weng, Sr., were among the speakers.

Wartburg is joining sister synods in the area in a campaign to establish a second college campus in Kenosha, Wis., and to enlarge seminary facilities.

Nachusa Home Studies Future

DIRECTORS of Nachusa Lutheran Home for Children formed three committees to study needs in which the home can best serve in the future, according to Executive Director LeRoy F. Weihe.

Under study are: Institutional care for retarded children; institutional care for emotionally disturbed children; and general needs of children in distress.

Know Your Faith

By NELS F. S. FERRÉ

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WARTBURG . . .

The home will observe its 55th anniversary on June 21.

SYNOD'S OLDEST congregation, St. John's Church, Breman, dedicated an educational unit on Feb. 15.

The new building includes eight partitioned classrooms, office, hall, and kitchen unit.

St. John's was organized in 1847. The present church edifice was erected in 1882. Pastor is the Rev. Paul Kappes.

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St. Mark's Church, Charlotte, to Start Relocation Move

SINCE 1885, the cross of St. Mark's Church had been towering over Charlotte, now the largest and fastest-growing city in North Carolina (*see cover*). Two years ago, the congregation of 1,000 confirmed members put a "for sale" sign on the front lawn, and this year, with St. Mark's celebrating its 100th anniversary, the church was getting ready to move from the inner city to the suburbs.

Old St. Mark's has been sold for $150,000 to a hotel corporation but will be available to the congregation until July 1, 1960. By that time new St. Mark's is expected to be ready for occupancy. Groundbreaking for the $550,000 church was tentatively set for this month.

New St. Mark's, Charlotte, N. C., as planned by Harold E. Wagoner
Arrangement of multi-unit plant makes most of uneven ground

Designed by Harold E. Wagoner of Philadelphia, new St. Mark's Church will be pioneering in modern church design. The plant consists of church and free-standing tower (*see cut*), connected by a bridge-like construction—holding administrative offices—to the chapel and educational unit.

The reredos will be a Mexican mosaic

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Pastor of St. Mark's is Dr. John R. Brockoff; the associate is the Rev. A. James aughlin.

Canada Synod Membership Reported Up Five Per Cent

By NORMAN BERNER

ONTARIO—Baptized membership in the anada Synod reached 62,178 during 1958 ccording to Statistician O. T. C. Stockmann. Increase for the year was 3,022, or etter than 5 per cent.

Confirmed membership was up 1,735 (to 2,141), an increase of 4.3 per cent. Communing membership recorded a 4.5 per cent ain, going up to 30,633.

Under the impetus of double apportionent, contributions to the synodical budget imped 27 per cent—from $276,807 to 351,661. But unapportioned benevolence ropped $12,014, to $87,407.

Total expenditure for the synod's 141 ongregations was almost $2 million.

Building Boom Is On

THIS WILL BE the synod's biggest building ear for mission congregations. From ten a dozen churches or first units will be nder way or completed by year's end.

Already in use is the new chapel for Reeemer, London. An overflow crowd of 225 as present for the first service on Feb. 8. he Rev. Norman Berner, assistant to the ynod president, preached. A group of new embers was received by Pastor Walter ecker.

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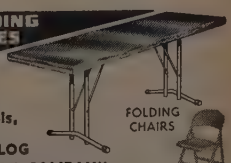

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CANADA (ONTARIO) . . .

Christ Church, Peterborough, has scheduled dedication of its first unit for May 3. The congregation under Pastor Herbert Gastmeier has been worshiping in the YMCA for about eight years.

Transfiguration, Hamilton, and St. Timothy's, Pembroke, approved plans for the first units and will begin construction as soon as weather permits.

Slated for construction later in the year are churches for Faith and Grace congregations in Hamilton, and first units for St. Philip's, Emmanuel, and Good Shepherd missions in Toronto, for Our Saviour in Lachine and Reformation in Kitchener.

Assistant Secretary Carroll Charles of the Board of American Missions spent two days studying the metropolitan Toronto situation early in March. He gave particular attention to the need for a downtown Lutheran ministry.

Judge James F. Henninger will be the ULCA representative at the meeting of the Canada Synod, June 1-4, at Waterloo College.

The ordination service will be held at St. Peter's Church, Brodhagen, on June 3.

THE PROPOSAL COMMITTEE for the "Christian Advance Program" of the Canada Synod held two all-day meetings in March. After studying all the needs, it arrived at a "must" program for 1960 that would require a budget of $550,000, as compared with $440,055 for 1959.

The "advance" and "venture" goals were set at $650,000 and $750,000.

Reble Marks Anniversary

DR. J. H. REBLE, president emeritus of the Canada Synod, celebrated the 50th anniversary of his ordination on Feb. 8. Synod President A. G. Jacobi preached.

A reception followed in the parish hall of St. Peter's Church, Kitchener, where Dr. Reble is ministering to a congregation of German New Canadians.

Dr. Reble served as president of the Canada Synod from 1925 to 1953. Since his re-

Why I wrote GOD, SEX & YOUTH

a brief statement by William E. Hulme

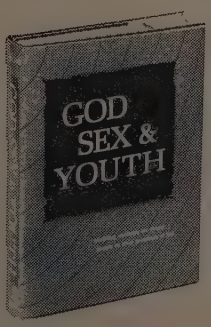
It is sad that most really frank books about sex are written with "scientific" disregard for vital Christian principles. And that too many "Christian" treatments avoid the physical realities. If you believe, with me, that it is as unchristian to treat sex as a necessary evil as it is to regard it only as animal gratification, then this book was written for you.

I believe sex should be discussed reverently, maturely, and frankly — and I have tried to do so in this book. You will find nothing preachy here: I have tried to *show* rather than tell the consequences of different courses of action. For this reason I've included many informal case histories of boys and girls I've counseled — each of whom faced one of the many tough problems adolescents must solve. My frankness may shock the prudish; it will not offend the mature Christian — of any age.

If you are a parent, teacher, or clergyman, this book is designed to help you counsel teenagers. If you are a teenager, it should help you understand — and help — yourself.

GOD, SEX & YOUTH

by William E. Hulme



Well-known to readers of this magazine, Dr. Hulme is Professor of Pastoral Theology and Pastoral Counseling at Wartburg Theological Seminary, pastoral counselor in the Lutheran Church (Wartburg Synod), and the author of *Face Your Life With Confidence.*

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E. E. Ryden's Anniversary

Continued from page 35

Moline Dispatch while attending Augustana College and Seminary, was pastor at Camp Wadsworth, S. C., during World War I, served a congregation in Jamestown, N. Y., and then Gloria Dei Church in St. Paul, Minn. During his 15-year pastorate at St. Paul he headed Minnesota Conference's board of Christian Service. Bethesda Hospital was built during his presidency.

"God has been very good to me through the years," Dr. Ryden says. "Otherwise it would not have been possible to carry on so many varied activities in the church."

The Rydens have four children. Of the three daughters, Cecile is wife of the Rev. Philip A. Johnson, executive secretary of the NLC's office of public relations; Jean is a violinist and wife of a musician, and Hope is an airline stewardess (chosen to go on the first U.S. commercial jet plane trip to Europe last year). Son Ernest Edwin, Jr., is a senior at Augustana Seminary.

CANADA . . .

tirement he has been active in supply work and spent two years in Germany with the Lutheran World Federation.

Hagey to Head Waterloo U.

DR. J. G. HAGEY has accepted appointment as president of the newly organized University of Waterloo. He will continue as president of Waterloo University College (formerly Waterloo College) until a successor is secured. Dr. J. Ray Houser continues as president of Waterloo Lutheran Seminary.

FOUR MEMBERS of the 1959 seminary graduating class have accepted calls, subject to graduation and ordination. They are Calvin Gilck to the Sullivan parish, Calvin Diegel to Geraldton, Lloyd Wiseman to the Philipsburg parish, and Adolph Kappes to St. Jacob's-Conestoga.

A PREACHING INSTITUTE sponsored by the Board of Higher Education is scheduled at Waterloo Lutheran Seminary, June 22-26.

ynod Convention Calendar

pril 6-9
NORTH CAROLINA:
Augsburg Church, Winston-Salem

pril 7-10
VIRGINIA: Trinity Church, Newport News

pril 13-16
SOUTH CAROLINA:
St. Stephen's Church, Lexington

pril 27-30
ROCKY MOUNTAIN:
Messiah Church, Denver, Colo.

—CHANGES OF PASTORATE—

PITTSBURGH

NSCHUETZ, ROBERT H. From St. Johannes Church, Leopold, W. Va. To St. Luke's Church, Pittsburgh.

ENSON, V. THEODORE. From St. Paul's Church, Drake's Mills, Pa. To St. John's Church, New Castle.

LACK, L. ALEX. From Trinity Church, Donora, Pa. To Holy Trinity Church, Beaver, Pa.

IMMELMAN, DONALD R. From Boquet-Harrison City parish. To Donaldson's Crossroads, Pa., mission developer.

—DECEASED—

DR. RUSSELL L. GALT, 70, dean of usquehanna University since 1938, died Iarch 16 at Danville, Pa.

A native of Philadelphia, Dr. Galt was a raduate of Muskingum College and re-eived a Master of Arts and a Doctor of hilosophy degree from Columbia Univer-ity.

He studied at the school of Oriental tudies at Cairo, Egypt, and for 17 years vas dean of the American University at Cairo. He joined Susquehanna's faculty in 928, coming from St. Lawrence University.

Dr. Galt is survived by his wife, the ormer Lois Knipe; a daughter, Mrs. Marian . Alexander; a sister, Miss Elizabeth Galt; nd a brother, Robert.

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IN CONCLUSION . . . . . .

THE SUNDAY after Easter is often a quiet one in our churches. Sometimes the pastor takes a little vacation to rest up from the extra labors of the Lenten season. Sometimes the churchgoers take a vacation, too. In the Anglican church calendar the Sunday after Easter is "Low Sunday"—and this is said to apply to the attendance.

Some folks feel a let-down after the intense devotion of the Lenten period because Easter seems to mark the end—the end of Lent, the end of fasting, the end of the festival season. After Easter comes the time to relax. They have worshiped, they've knelt at the altar to receive the Holy Communion, they've sung the hymns of joy. Now they want some time off!

If ever there was a wrong attitude, this is it. Easter is not an end; it is a beginning. I once heard an esteemed old German pastor lecture his class at confirmation, "Remember, when you are confirmed you do not graduate from the church. You graduate into it." That's doubly true of each Easter. We have not finished our worship. We have just found the risen Savior who is the true object of our adoration. Easter ought to be the launching platform that rockets our faith to new heights.

THERE'S NO RECORD of what happened to the disciples on the day after the first Easter, but there are enough hints in the gospels to assure us that a new kind of life had begun for them. "Then were the disciples glad when they saw the Lord." There hadn't been much gladness for them during the preceding week with its incidents of violence and its sense of impending doom. There wasn't even much gladness on Easter morning, for they could not bring themselves to believe that the resurrection was really true.

After they had learned beyond the shadow of doubt that the Lord was alive, a great change must have come over them. How eagerly they must have talked over the events they had witnessed. How thoroughly they must have argued with the doubting Thomas. With their courage renewed, their hopes lifted, they were all at the appointed place the following Sunday, ready to meet Jesus again in awe and wonder for another lesson in victorious living. And each week brought them to a higher joy.

SOMETHING like that has to happen to us each year, if Easter has meaning. It's a time to start anew, to make a fresh beginning, to raise the level of spiritual life. There are many good starting places. One of the best might be to follow the example of the disciples, who confidently bore witness to those things which they had seen and heard. They couldn't convince Thomas completely, but at least they influenced him to come into the presence of Jesus the following Sunday. That presence was enough to win him over completely.

Perhaps the best we can do with some doubting neighbor or friend is to persuade him to make an honest effort to become aware of the risen Christ. That was all the disciples could do with Thomas, but it was enough.

The Sunday after Easter is an important day. "As new-born babes" our eyes have been opened to the wonderful new world of faith, hope and love—and real life is just beginning.

—ALBERT P. STAUDERMAN

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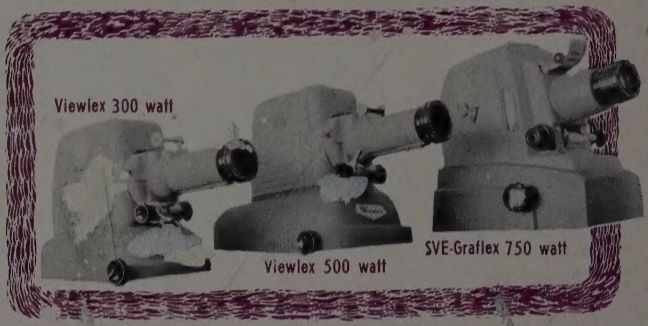

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